

# The Latter-day Saints' MILLENNIAL STAR.

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## RATIONALITY OF THE ATONEMENT.

A Pamphlet has lately made its appearance in Glasgow, published by a member of our church holding the office of priest, containing 28 pages, headed "A Treatise on the Atonement, proving the necessity of Christ's Death for Man's Redemption neither scriptural nor reasonable. By T. S. Barr."

We are sorry to be under the necessity of occupying our time and pages in noticing a pamphlet bearing such an introduction, as the production of a member of the Church of Christ; or that any man, bearing any portion of the authority of the holy priesthood, should have his mind so much overcome by the powers of darkness, as to stray so widely from the order and counsel of the kingdom of God, in presenting for the investigation of the public a heresy so much opposed to the revelations of God and every principle of holiness.

Our object in the present article will not be so much to refute the heretical doctrine advanced, as to introduce a portion of the testimony in favour of the principle of redemption through the blood of Christ, with which the revelations of God so much abound, in order that our views on the subject may be rightly understood by all, and that the Saints of God may be prepared to withstand the assaults of the grand enemy of man's salvation, as well as to set the matter for ever at rest in the minds of those who believe in the revelations of God.

We had fully anticipated that our repeated cautions against individuals publishing without our sanction, would have been sufficient, and saved us the trouble of having to recur to the subject again. The neglect of adherence to this on the part of the author, causes him to forfeit his authority and standing in the Church of God, until, at least, he has repented of his error.

In our perusal of the pamphlet, we endeavoured to find out the object of the author, and the only reasonable conclusion we could arrive at was, that it was a strained attempt on his part at a display of talent and learning, from his being able to make quotations from history, heathen mythology, and Hebrew. But it would be far better for a man to be entirely divested of talents, than to use them in endeavouring to prove the inefficacy of the atonement of Christ, and striking at the fundamental principle of salvation as he has done.

The author introduces himself to his readers by lamenting because of having "to labour under great disadvantages while propounding what he conscientiously believes to be a correct solution of this very important subject, as the views which he holds are diametrically opposed to those entertained by Christians of almost all denominations; at least (he says) since the foundation of the Romish Church until now, the belief has been tenaciously adhered to amongst professors of religion, that Jesus Christ came into the world to suffer an ignominious death for, or instead of, Adam and his posterity."

We would remark that he would have laboured under equal disadvantages, as far as professors of the religion of heaven were concerned, had he lived cotemporary with the Messiah himself and his apostles, or at any period, however remote, subsequent to that time; and that this doctrine was not one of the many false fabrications or dogmas of men introduced to make void the designs of God, or lead the minds of the people away "after seducing fables and doctrines of devils;" but that it was, not

only a theme on which the ancient prophets and servants of God delighted to dwell, but the main spring of all their hopes, and the source from which they drew strength and support, when called to pass through trials of an overwhelming nature; to substantiate which we will make a few quotations from scripture.

The apostle Paul, after treating at some length on the faith with which the ancient worthies were endowed, speaks of Moses refusing the honours which Pharaoh's daughter sought to confer upon him, and "esteeming the *reproach* of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward"—Hebrews xi. 26. And after enumerating the sufferings of others, he informs us that their reason for not accepting deliverance was, "that they might obtain a *better* resurrection," (Hebrews xi. 35.) which could only be brought to pass through the redemption wrought out by the Son of God, as we shall be able fully to prove.

The same apostle, in writing to the Galatians, endeavours to impress this doctrine upon their minds, by proving that the law given through Moses was introduced because of transgressions, and was inadequate to accomplish their salvation, but merely served as a schoolmaster to bring them to Christ, and that it could not disannul the covenant that was made before of God in Christ (Galatians iii. 17); thereby proving that Abraham and his successors were conversant with the gospel of Christ and the doctrine of redemption through him. And Job, while suffering under extreme agony, seems to have been supported by this hope, when he exclaims—"I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth"—Job xix. 25. It is also evident that the faith of which they were in possession was efficacious, for we are informed by Matthew xxvii. 52, that many of the saints which slept arose with Christ at his resurrection, who must of necessity have been some of the prophets and saints who had lived prior to his coming. Moreover, we would remark that unless this doctrine had been believed in by the ancients, they were without the means of obtaining salvation, for Peter says (Acts iv. 12.) "there is none other name under heaven given among men whereby we can be saved." In fine, the continuation of sacrifices from the days of Abel to John was typical of the great and last sacrifice offered up in the person of Jesus Christ.

After this introduction, the author labours to shew the absurdity and unrighteousness of the doctrine that the Almighty should require "the very heart's blood of his own well-beloved Son Christ Jesus, to satiate his thirst for vengeance." As far as we or our principles are concerned, he might have saved himself this trouble, as we do not believe that such was the object of God in the sacrifice of his Son. The scriptures are too explicit on this point to be misunderstood. We are informed by the Saviour himself, what object his Father had in view in his coming into the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life: for God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John iii. 16—17.

The revelations that God has given to man, abundantly prove that God and the eternal worlds are governed by a celestial law; and in order that man might endure the same glory with himself, it was requisite that he should keep the same law, "that which is governed by law is also preserved by law, and perfected and sanctified by the same," &c., &c.—Doctrine and Covenants, section 7, par. 8; but man, having transgressed the law of God, justly entailed upon himself the curse of disobedience, from which he was incapable of redeeming himself, neither could any less than an infinite sacrifice atone for his fall. The effect of his disobedience, it is well known, was death, and this curse has been hereditary to all the posterity of Adam. Let it be borne in mind that man, while submitting to this punishment, does so without any inherent power, independently, in himself to accomplish his resurrection and restoration to the presence of God and his glory. He is now under the jurisdiction and within the dominion of death, and to achieve a victory over death it was necessary that some one more holy and pure than the being who had become the transgressor should enter into his dominion, in order that he might thereby have that dominion destroyed; and unless this be done, the control which death will hold over mankind must be eternal. It will require little argument to prove that the Son of God was, in every way, competent to per

form this task, being pure, holy, and unspotted; and that he was the individual appointed to accomplish this, is fully substantiated by the testimony of John concerning him—"Behold, the Lamb of God that taketh away the sin of the world"—John i. 29—that "As in Adam all die, even so in Christ shall all be made alive."—1 Corinthians xv. 22.

The next step taken by the author is to prove that it was unnecessary for Jesus Christ to shed his blood, or that he came into the world at all to atone for the transgression of Adam. To use his own language—"Now, seeing that death, misery, pain, and privations have been the legacy handed down in the human family from generation to generation, I, for my own part, could not see any justice on the part of Deity did he demand a victim in our stead. Can any person possessed of their reason, after recounting the sufferings that Adam and his children have undergone because of his and their own sin, avoid coming to the conclusion that *man has indeed suffered for himself*." And then, after endeavouring to prove that because death has followed all men, the atonement of Christ was incompetent, and did not accomplish the end for which it was intended, he sums up by stating that the mission of Messiah was, merely to be a Saviour of men by becoming a preacher of righteousness, and that he fell a martyr to the truth only, as did the prophets who were slain previous to his coming. With all his learning and self-sufficiency to attain to what he calls "correct views of real heavenly theology," he has proven himself, through taking the foregoing stand, either entirely ignorant of the scriptures, or wilfully unacquainted with them, as the following quotations will fully prove. "For this is my blood of the new testament which is shed for many for the remission of sins."—Matthew xxvi. 28. "Him, being delivered by the *determinate counsel and foreknowledge of God*, ye have taken, and by wicked hands have crucified and slain."—Acts ii. 23. "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, *which he hath purchased with his own blood*."—Acts xx. 28. "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."—Romans iii. 24—5. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Ephesians i. 7. "For it pleased the Father that in Him should all fullness dwell: and having made peace *through the blood of his cross*, by him to reconcile all things unto himself: by him, I say, whether they be things in earth, or things in heaven."—Colossians i. 19, 20. "So Christ was once offered *to bear the sins of many*; and unto them that look for him shall he appear without sin unto salvation."—Hebrews ix. 28. "Then, said I, lo, I come (in the volume of the book it is written of me) to do thy will, O God; by the which will we are sanctified through the offering of the body of Jesus Christ, once for all."—Hebrews x. 7—10. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without a blemish and without a spot. Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you; who by him do believe in God that raised him up from the dead and gave him glory; that your faith and hope might be in God."—1 Peter i. 18—21. "And he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world."—1 John ii. 2. "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us and washed us from our sins in his own blood."—Revelations i. 5.

Having made the foregoing quotations from the New Testament, we will next introduce a few, on the same subject from the Book of Mormon (1st European edition.)

"And he also spake concerning the prophets, how great a number had testified of these things, concerning this Messiah of whom he had spoken, or this Redeemer of the World. Wherefore, all mankind were in a lost and in a fallen state, and *ever would be*, save they should rely on the Redeemer."—Page 19.

"And I looked and beheld the Lamb of God, that he was taken by the people:

yea, the Son of the everlasting God was judged of the world; and I saw and bear record. And I, Nephi, saw that he was lifted up upon the cross, and *slain for the sins of the world.*"—Page 23.

"And the Messiah cometh in the fullness of time that he may redeem the children of men from the fall. And, because that they are redeemed from the fall, they have become free for ever."—Page 66.

"Behold, my beloved brethren, I speak unto you these things, that ye may rejoice, and lift up your heads for ever, because of the blessings which the Lord God shall bestow upon your children. For I know that ye have searched much, many of you, to know of things to come: wherefore, I know that ye know that our flesh must waste away and die: nevertheless, in our bodies, we shall see God. Yea, I know that ye know, that in the body he shall show himself unto those at Jerusalem, from whence we came; for it is expedient that it should be among them; for it behoveth the great Creator that he suffereth himself to become subject unto man, in the flesh, and *die for all men*, that all men might become subject unto him. For as death has passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man, by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord; wherefore, it must needs be an *infinite atonement*; save, it should be an infinite atonement, this corruption could not put on incorruption. *Wherefore, the first judgment which came upon man must needs have remained to an endless duration.* And, if so, this flesh must have laid down to rot, and to crumble to its mother earth, *to rise no more.* O, the wisdom of God! His mercy and grace! For, behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devil's angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself: yea, to that being who beguiled our first parents: who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder, and all manner of secret works of darkness. O, how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead: which death is the grave. And this death, of which I have spoken, which is the spiritual death, shall deliver up its dead: which spiritual death is hell: wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other: *and it is by the power of the resurrection of the Holy One of Israel.* O, how great the plan of our God! For, on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the bodies of the righteous: and the spirit and the body is restored to itself again, and all men become incorruptible and immortal, and they are living souls, having a perfect knowledge like unto us, in the flesh: save, it be that our knowledge shall be perfect; wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness: and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness being clothed with purity, yea, even with the robe of righteousness."—Page 80-1.

"For, behold, my beloved brethren, I say unto you, that the Lord God worketh not in darkness. He doeth not anything, save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life, that he may draw all men unto him."—Page 112.

"For, behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned."—Page 169.

"For, behold, as in Adam, or by nature, they fall, even so the blood of Christ atoneth for their sins. And, moreover, I say unto you, that there shall be no



other name given, nor any other way, nor means, whereby salvation can come unto the children of men, only in and through the name of Christ the Lord Omnipotent. For, behold, he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy: but now men drink damnation to their own souls except they humble themselves, and become as little children, and believe that salvation was, and is, and is to come in and through the atoning blood of Christ the Lord Omnipotent.—Page 170.

"For, were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world, I say unto you, were it not for this, all mankind must have perished. But, behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead."—Page 198.

"Yea, concerning that which was to come, and also concerning the resurrection of the dead, and the redemption of the people, which was to be brought to pass through the power and sufferings and the death of Christ, and his resurrection and ascension into heaven"—Page 202. "And he will take upon him death, that he may loose the bands of death which bind his people."—Page 256.

"Now, there is a death which is called a temporal death, and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death."—Page 270.

"Now Aaron began to open the scriptures unto them concerning the coming of Christ, and also concerning the resurrection of the dead, and that there could be no redemption for mankind save it were through the death and sufferings of Christ, and the atonement of his blood."—Page 303.

"Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God has spoken it; for it is expedient that an atonement should be made; for according to the great plan of the eternal God, there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen and are lost, and must perish except it be through the atonement which it is expedient should be made; for it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice: but it must be an infinite and eternal sacrifice. Now there is not any man that can sacrifice his own blood which will atone for the sins of another. Now, if a man murdereth, behold, will our law, which is just, take the life of his brother? I say unto you, Nay. But the law requireth the life of him who hath murdered; therefore, there can be nothing which is short of an infinite atonement, which will suffice for the sins of the world; therefore, it is expedient that there should be a great and last sacrifice, and then, shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall be fulfilled every jot and tittle, and none shall have passed away. And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, infinite and eternal; and thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance."—Page 341-2.

"Now the work of justice could not be destroyed; if so, God would cease to be God, and thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them for ever to be cut off from his presence. And now, the plan of mercy could not be brought about except an atonement should be made, therefore God himself atoneth for the sins of the world to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also. Now repentance could not come unto men except there were a punishment which also was eternal, as the life of the soul should be affixed opposite to the plan of happiness, which was as eternal also as the life of the soul. Now, how could a man repent except he should sin? How could he sin if there was no law, how could there be a law save there was punishment?"—Page 362, 3.

"And it came to pass that he stretched forth his hand and spake unto the people, saying: Behold, I am Jesus Christ, of whom the prophets testified shall come into the world, and behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning."—Page 513. "And my Father sent me that I might be lifted up upon the cross, and after that I had been lifted up upon the cross I might draw all men unto me."—Page 547. "And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord, yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awoken by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death."—Page 578. "Behold, I am he who was prepared from the foundation of the world to redeem my people."—Page 587. "And again, if ye by the grace of God are perfect in Christ, and deny not his power, then ye are sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father, unto the remission of your sins, that ye become holy without spot."—Page 634.

To conclude our evidence on this subject, we will make a few quotations from the Book of Doctrine and Covenants.

"I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, and the Father is one in me, that we may be one."—Section xi. par. 1.

"And verily I say, even as many as have believed on my name, for I am Christ, and in mine own name by the virtue of the blood which I have spilt have I pleaded before the Father for them."—Section xii. par. 1. "Listen to him who is the advocate with the Father, who is pleading your cause before him, saying, Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased: behold the blood of thy Son which was shed—the blood of Him whom thou gavest that thyself might be glorified."—Section xi. par. 1.

"Remember the worth of souls is great in the sight of God; for behold, the Lord your Redeemer suffered death in the flesh, wherefore he suffered the pain of all men, that all men might repent and come unto him."—Section xliii par. 3. "For behold, I God, have suffered these things for all, that they might not suffer if they would repent, but if they would not repent they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup and shrink—nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men."—Section xliiii. par. 2.

It is written, "That in the mouth of two or three witnesses every word may be established." As we have quoted from many witnesses out of three records, we trust it will have a tendency to enlighten, not only the mind of the author of the pamphlet, but all those who doubt the doctrine of the atonement through the blood of Christ. It will have been fully established beyond all controversy, from the flood of testimony which we have brought from the revelations of God, given in various dispensations and ages of the world, and in different parts of the globe, that the object of Christ's mission to the earth was to offer himself as a sacrifice to redeem mankind from eternal death, and that it was perfectly in accordance with the will of the Father that such a sacrifice should be made. He acted strictly in obedience to his Father's will in all things from the beginning, and drank of the bitter cup given him. Herein is brought to light, glory, honour, immortality, and eternal life, with that charity which is greater than faith or hope, for the Lamb of God has thereby performed that for man which he could not accomplish for himself. As justice in the first place has had its claim, and the words of God have been verified—"In the day thou eatest thereof thou shalt surely die." So, on the other hand, mercy has been extended, and the love of God manifested in breaking the bands of death,

whereby the spirits and bodies of men are re-united, the spirits of the just receive an exaltation in the presence of God and the Lamb—in the same tabernacles in which they toiled, laboured, and suffered while on earth, without which union it is impossible for the souls of men to receive a fulness of glory. There is a glory connected with this, that will be an eternal source of joy to every citizen of the celestial kingdom. The spirits, on the other hand, of those who reject the Gospel of Christ and slight his proffered mercies, must return to their bodies in the last resurrection to receive a fulness of their punishment in the same tabernacles in which they dwelt while warring against God. We would hereby warn all men who may hear the sound of these words, to repent of their sins and obey the Gospel of the Son of God, that they may escape the punishment of those “who have trodden under foot the Son of God, and have counted the blood of the covenant, wherewith they were sanctified, an unholy thing, and have done despite unto the Spirit of grace,” (Hebrews x. 29) and that they may have a part in the first resurrection, and have their names “written in the book of life of the Lamb slain from the foundation of the world,” (Revelations xiii. 8) and be prepared to join in chanting the new song, saying, “Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests, and we shall reign on the earth.”—Revelations v. 9, 10.

We will now close with the words of Jacob from the Book of Mormon, page 147. “Behold, will ye reject these words? Will ye reject the words of the prophets? and will ye reject all the words which have been spoken concerning Christ, after so many have spoken concerning him; and deny the good word of Christ and the power of God, and the gift of the Holy Ghost, and quench the Holy Spirit, and make a mock of the great plan of redemption which hath been laid for you? Know ye not that if ye will do these things, that the power of the redemption and the resurrection which is in Christ will bring you to stand with shame and awful guilt before the bar of God.”

WILFORD WOODRUFF.

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SPEECH DELIVERED BY PRESIDENT B. YOUNG, IN THE CITY OF JOSEPH,  
APRIL 6, 1845.

I hope there may be faith enough in this congregation of Saints to still the wind and strengthen me, so that I may be heard by all this vast assemblage of people; and in order that my voice may extend and be heard by all, it will be necessary for the brethren and sisters to be as quiet as possible, and I will do my best to speak that you may all hear and understand.

We shall this day devote to preaching, exhortation, singing, praying, and blessing children (such as have not been blessed), and those women who have not before been able to attend the meeting to have their children blessed, may have the privilege this afternoon.

Last Sunday I promised to the Saints, to speak to-day on the subject of baptism for the dead in connexion with other items, that the Saints may be satisfied—that all doubt and darkness may be removed with regard to certain principles of the doctrine of redemption.

But before I undertake to explain or give correct views upon this important subject, I would say to all those who are satisfied with all the knowledge they have and want no more, to you I do not expect to be an apostle this day; but for those who are hungering and thirsting after righteousness, I pray that they may be filled and satisfied with the intelligence of God, even his glory.

What I have stated in the winter past, relative to the baptism for the dead, has been a matter of discussion among the elders, and among the brethren and sisters in general; but I will endeavour to shew to this congregation of Saints the propriety of it, and that the people could not run at hap-hazard, and without order, to attend to this ordinance, and at the same time it be valid and recognized in heaven.

We are building a house at present unto the Lord, in the which we expect to attend to the fulfilment of this doctrine. You all believe that this is a doctrine revealed by God to his servant Joseph. Admitting this to be the fact, that he has revealed through him a plan by which we may bring to life the dead, bless them with a great and glorious exaltation in the presence of the Almighty with ourselves; still we want to know how to do these

things aright—to do them in a manner that shall be acceptable to the Almighty, if otherwise he will say unto us at the last day, “ye have not known me right, because of your slothfulness and wickedness, depart from me for I know ye not.”

O ye Latter-day Saints! I don't want one of you to be caught in that snare, but that you may do things right, and thus be enabled to make your calling and election sure. I might say the plan of salvation is perfect of itself—it is a system that can save, redeem, honour and glorify all who are willing to apply themselves to it according to the pattern—it is a plan of salvation to all men, both male and female; it has been handed down and known from the days of Adam, and those who will open their eyes to see, their ears to hear, and their hearts to understand, they will acknowledge at once that it is a perfect system; but those whose eyes, ears and hearts are shut up by incorrect tradition and prejudice, they acknowledge by their lives, by their practices, by their walk and conversation, and by their actions in general, that they do not understand it, yet they plead the atonement, and say that we believe the atonement is sufficient for all—only believe and he will save you; yet at the same time the bible, reason, common sense and every other righteous principle, positively testifies that there must be means made use of to put you in possession of the blessings of the atonement as well as any other blessing.

I believe the plan of salvation is comeatable, and may be understood—and the inhabitants of the world, who will come to God, can be made acquainted with all the ordinances and blessings by which they may know how to save themselves and their friends, as we know how to build a house, or the mechanic knows how to make any piece of mechanism; but mechanism is not to be compared with the perfection of the machine of salvation, or with the beauty of the plan of redemption: it is the most perfect system of any under heaven.

The gospel is adapted to the capacity of all the human family, whether they be high or low, rich or poor, bond or free, black or white, young or old; it is adapted to their capacities, all can understand and be saved; no comparison of its purity can be made. You may investigate the laws of nations, and gather together all the laws of the kingdoms of this world, and make a selection of the best part of the purest principles of the laws of justice and equity, and they would not compare, nor would there be any resemblance to the purity of the laws of heaven. He who gives that law is perfect, and reduces it to the capacity of finite beings in order that they may understand it and then receive more; thus, the Infinite Being gives line upon line, reveals principle after principle, as the mind of the finite being expands; and, when he has learned all his life, he will then begin to see that he has not yet entered upon the threshold of the eternal things that are to be gained by the children of men.

I have now about got through with my preliminaries, and shall occupy your attention with some items, in relation to the doctrine of the baptism for the dead.

I do not say that you have not been taught and learned the principle: you have heard it taught from this stand, from time to time, by many of the elders, and from the mouth of our beloved and martyred prophet Joseph; therefore, my course will not be to prove the doctrine, but refer to those things against which your minds are revolting. Consequently, I would say to this vast congregation of Saints, when we enter into the Temple of God to receive our washings, our anointings, our endowments and baptisms for the saving of ourselves, and the saving of our dead, that you never will see a man go forth to be baptized for a woman, nor a woman for a man. If your minds should be in any dubiety with regard to this, call to mind a principle already advanced, that when an Infinite Being gives a law to his finite creatures, he has to descend to the capacity of those who receive his law. When the doctrine of baptism for the dead was first given, this church was in its infancy, and was not capable of receiving all the knowledge of God in its highest degree; this you all believe. I would keep this one thing in your minds, and that is, there is none, no, not one, of the sons and daughters of Adam and Eve, that ever received the fulness of the celestial law at the first of the Lord's commencing to reveal it unto them.

The doctrine of baptism for the dead you have been taught for some time, and the first account that I heard of it was while I was in England; it was there I got the glad tidings that the living could go forth and be baptized for those who had fallen asleep. This doctrine I believed before anything was said or done about it in this church; it made me glad when I heard it was revealed through his servant Joseph, and that I could go forth and officiate for my fathers, for my mothers, and for my ancestors, of the earliest generation, who have not had the privilege of helping themselves; that they can yet arise to the state of glory and exaltation as we that live have a privilege of rising to ourselves. The next year I came home and requested brother Joseph to preach upon the subject, which he did, I also heard many of the elders preach upon the same subject.

There has been many things said, and notions imbibed, concerning this doctrine. Allow



me to advance an idea, and it is this: except we attend to this ordinance according to the law of heaven in all things, it will not be valid or be of any benefit either to the living or to the dead; when it was first revealed, all the order of it was not made known, afterwards it was made known, that records, clerks, and one or two witnesses were necessary, or else it would be of no value to the Saints.

The Lord has led this people all the while in this way, by giving them here a little and there a little, thus he increases their wisdom, and he that receives a little and is thankful for that, shall receive more and more; and more, even to the fulness of the eternal Godhead. There is no stopping place, but the weak capacity of men cannot understand it, unless the spirit of the eternal God is in their hearts, and then they can comprehend but a little of it. In this is the glory, power and excellency of the gospel of the Son of God to poor weak finite man.

Look, O ye Latter-day Saints, at the nations of the earth; Christendom look at them; but look at ourselves (although we have received a great deal) yet who is there here that has seen Jesus Christ, that have beheld angels, that have conversed with the spirits of just men made perfect, and the assembly of the church of Enoch, and with God the judge of all? Who is there here that has been caught up to the third heavens and gazed upon the order and glory of the celestial world? Don't you see brethren we have yet a great deal to learn, but is it not our privilege to be filled with all the fulness of godliness? (Cries of yes). When you receive all that is for you, you will say O the blindness of Christendom! O the ignorance of the world!! Even the Latter-day Saints that have assembled together at the April conference in the year 1845, will say, what am I?

Joseph in his life time did not receive every thing connected with the doctrine of redemption, but he has left the key with those who understand how to obtain and teach to this great people, all that is necessary for their salvation and exaltation in the celestial kingdom of our God. We have got to learn how to be faithful in a few things; you know the promise is, if we are faithful in a few things, we shall be made ruler over many things. If we improve upon small things, greater will be given unto us.

I have said that a man cannot be baptized for a woman, nor a woman for a man, and it be valid. I have not used any argument as yet; I want now to use an argument upon this subject, it is a very short one, and I will do it by asking this congregation if God would call a person to commence a thing that would not have power and ability to carry it out? Would he do it? No. Well then, what has been our course on former occasions? Why, here go our beloved sisters and they are baptized in the river or the font for their uncles, for their fathers, for their grandfathers and great grandfathers.

Well, now I will take you and confirm you for your uncles, for your fathers, for your grandfathers, and for your great grandfathers, and let you go; after a while, here come our beloved sisters, saying, I want to be ordained for my uncle, and for my father, and for my grandfather, and great grandfather; I want my father to be ordained to the high priesthood, and my grandfather I want to be a patriarch, and you may ordain me a prophet for my uncle! What would you think about all that, sisters; come, now, you have been baptized and confirmed for your father, won't you be ordained for him? You could cast on a stocking and finish it. You could take wool and card and spin it, and make it into cloth, and then make it into garments. A person that commences a work and has not ability and power to finish it, only leaves the unfinished remains as a monument of folly. We will not commence a work we cannot finish; but let us hearken to the voice of the spirit, and give heed to his teachings and we will make ourselves perfect in all things.

I would now call your attention to some of the sayings of the apostle Paul. I hope that you will not stumble at them. Paul says, "Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord, for as the woman is of the man, even so is the man also by the woman, but all things of God." The same apostle also says, "The woman is the glory of the man." Now, brethren, these are Paul's sayings, not Joseph Smith's spiritual wife system sayings.

And I would say, as no man can be perfect without the woman, so no woman can be perfect without a man to lead her. I tell you the truth as it is in the bosom of eternity, and I say so to every man upon the face of the earth—if he wishes to be saved, he cannot be saved without a woman by his side. This is spiritual wifeism, this is the doctrine of spiritual wives.

Lest these my sisters should think I give power into the hands of their husbands to abuse them, I would say there is no man has a right to govern his wife and family unless he does it after the order of the church of Christ—unless he does it upon this principle, he need not expect to receive a celestial glory. He that does not govern as Jesus governs his church, breaks his bonds and solemn obligations to his family. Now, ye elders of Israel, will ye go and beat your wives? will you neglect and abuse them? You may ask, is that anything about being baptized for the dead, or the laws of the celestial kingdom?

With regard to the laws of the celestial kingdom, I say it always was, and is, and always will be a system of beauty and order. When the angel visited Cornelius, and commanded him to send men to Joppa for Peter, who should tell him words whereby he and his house should be saved; would it not have saved a good deal of trouble if the angel had told these few words to Cornelius? It certainly would, but it was not the angel's privilege, it remained for Peter to do, because it was Peter's calling, it was Peter's duty. In this case we see the principle of order. Again, in the case of the Saviour, did he offer to baptize Paul? No, he had to go to Damascus, to a certain street, in order to find Ananias, who administered to him. Thus, you see the angel honoured Peter, the Saviour honoured Ananias, by permitting them to attend to the calling they had received power to act in. So let fathers honour their families, husbands honour your wives, honour your children, that they may learn to honour you; and if you come and are baptised for the father of your wife, and you want your mother baptised for, let your wife do it; give honour to her.—Ananias had the glory and honour of ordaining Paul and sending him to preach. Christ had done his work, and then gave honour and glory to his servants; when the elders have done their work, let them give their wives honour, and let them say to them, come, be baptised for my mother, and for my sister, and save them, and I will preside over the whole of you.

Thus let all persons stand in their own order, and do that which belongs to them to do, that there may be no confusion, but let order and beauty be the characteristics of this people. I used to think that the sectarian world would certainly get to heaven for they tried hard enough; and we boys would frequently wish ourselves in heaven, with our backs broke that we could not get out again. The sectarian world is just like that, they are scrambling up in the greatest confusion, saying to each other, I hope you will get to heaven, and may your back be broke that you cannot get out again, and that is all they know about it.

The religion of heaven teaches us to give every man and every woman their due that rightly belongs to them. And he that walks up to his privilege and duty, has honour and glory, and shall never be removed out of his place.

I have shown to the brethren and sisters that brother Joseph did not tell them all things at once, consequently you may expect to hear and see many things you never thought of before. One thing is that we have taken down the wooden font that was built up by the instructions of brother Joseph. This has been a great wonder to some, and says one of the stone-cutters the other day, "I wonder why Joseph did not tell us the font should be built of stone." The man that made that speech is walking in darkness. He is a stranger to the spirit of this work, and knows nothing. In fact he does not know enough to cut a stone for the house of God. There is not a man under the face of the heavens that has one particle of the spirit about him, but knows that God talks to men according to their circumstances. God knew that old Abraham could not build a temple, therefore he said unto him, go to the mountain I shall tell thee of, and there offer up your sacrifice. He tells us to build an house here, in this place, according to our means. And when we get a little more strength, he will say, go now and execute your means upon the next house we have got to build, and it is just to stretch our faith until it shall become exceeding great, that we can command the elements and they shall obey. And when we get into Jackson county, to walk in the courts of that house, we can say we built this temple: for as the Lord lives we will build up Jackson county in this generation, (cries of, Amen,) and we will be far better off with regard to temporal things, when we have done, than ever we were before. If we had the means to build a font in that house, say one of marble, the Lord would just as like as not tell us to cover it with gold just to stretch our faith. Brother Joseph said to me with regard to the font, "I will not go into the river to be baptised for my friends, we will build a wooden font to serve the present necessity; brethren does that satisfy you? This font has caused the Gentile world to wonder, but a sight of the next one will make a Gentile faint away. This brings to my memory a circumstance that transpired in the temple, at Kirtland. A very pious lady came to see the temple, she walked up and down in the house with her hands locked together, and after the escape of one or two of the sectarian's most sanctified groans, she exclaimed, "The Lord does not like such extravagance." Poor thing, I wonder how she will walk upon the streets when they are paved with gold. She could not bear to see the temple of God adorned and beautified, and the reason was because she was full of the devil.

I would put you on your guard against those who wear a long face, and pretend to be so holy and so much better than every body else. They cannot look pleasant because they are full of the devil. Those who have got the forgiveness of their sins have countenances that look bright, and they will shine with the intelligence of heaven. If you don't believe it, try yourselves and then look up into the glass.

We will have a font that will not stink and keep us all the while cleansing it out; and

we will have a pool wherein to baptize the sick that they may recover. And when we get into the font we will shew you the priesthood and the power of it; therefore let us be diligent in observing all the commandments of God. Put away all fears of mobs, let not these things trouble you, for I say to the people that I believe myself we shall have a healthy season, and that we shall have a summer of peace. The devils will growl without, and if they could get in here they would growl, but if they do they must look out. And I dare venture to say that there could not be found as healthy a looking congregation in all the United States as I see here this day.

Brethren and sisters, for the sake of your dead, and for the sake of yourselves, be faithful and have no feelings in your hearts against one another, but learn to suffer wrong rather than do wrong, and by so doing we will outstrip our enemies and conquer the evil one, for know ye not that here is Zion? Know ye not that the millennium has commenced? We have had Zion upon the earth this fourteen years. Peace reigns among this people which is Zion. Union and true charity dwells with this people; this is the most orderly and peaceable people upon the face of the whole earth. Well, this is Zion, and it is increasing and spreading wider and wider, and this principle of Zion, which is peace, will stretch all over the face of the earth. That is the millennium.

The Saints will increase, and continue to increase, and virtue, love, holiness, and all good principles will continue to spread and spread, and will rule the nations of the earth; and who is there that can stop its progress? None; but it will roll until there is no room for the devil; then he will be bound and shut up. The principles of the kingdom of God will prevail from city to city, from nation to nation, until the devil shall be bound and there is no place for him. They killed the prophet Joseph for fear he would spread this principle, but it will go and fill the whole earth. This is true and will come to pass as the Lord lives. Amen.

## EXTRACT OF A LETTER FROM NAUVOO.

We make the following extract from a letter from Nauvoo, lately received. After speaking in a very satisfactory manner respecting the presidency of elder Amos Fielding, on board the ship Palmyra, Captain Barstow, and the excellent manner in which he conducted the affairs of the same for the comfort of all on board, the writer proceeds with the following remarks:—

The captain was kind, humane, and generous—sending soup and tamarinds for the sick; the crew civil, obliging, and respectful. The captain no doubt being well pleased to see all conducted without confusion, and his ship so clean and healthy. We are all well pleased with Nauvoo, the City of Joseph, and feel like the Queen of Sheba, who said the half had not been told her, &c.; how were we astonished at the vast assemblage on the Sabbath day, upwards of twenty thousand people assembled to hear the word of the Lord from the twelve apostles in these last days, with countenances beaming with delight. "By this shall all men know that ye are my disciples" is read in every countenance, is seen in every action, is heard in every kind expression of this vast assemblage. What makes the people look so pleased? Why, because they hear the *truth*, and the teaching thereof shines in their hearts like the noon-day sun, and causes their hearts to rejoice, and their faces to shine—they smile and cannot help it. "How forcible are right words" Job said, and Job spoke the truth, and truth must and will prevail. I once heard a pious Methodist preacher say, and he a good man in his way, according to the light he had (who will arise and condemn many of this generation), that in order to keep himself awake in a Methodist chapel, used to carry a bunch of nettles in his pocket, and when he felt getting too drowsy, sting himself. Poor soul, he would not have needed that had he heard our president Brigham Young, or any of the twelve, he would be kept wide awake, I warrant him. "To the poor is the gospel preached," and how is it preached? Why, pure, simple, plain—hear an extract, Brigham Young was preaching, I was present—"Is there any poor man here without money, without meat, and without work, let him *come to me and I will keep him*. I will not promise to give him money, but he shall have plenty of meat, and if he wants a coat he shall have one, if he wants a hat he shall have one, or any thing else, and he can stay till something better turns up." Did the English bishops preach the same way, the churches would not be partly filled. In another sermon I heard him say—"Do you bishops attend to the poor as you ought to do, I fear some of you do not; I know there are some good ones, but those of you who do not, resign your offices to those who will attend to them, and if you *do not*, cursed be you in the name of the Lord from this time, and

the curse shall follow you wherever you go." Then he spoke at length concerning the duties of bishops, &c. He proclaimed a *fast* for the next Thursday, and begged the brethren to remember the poor, and assist the bishops, and each one to take what they should eat on the fast day to the poor, (not forgetting a few little comforts for them) naming several, amongst the rest a little ginger, which made us smile to think our president did not think it beneath his dignity to remember the poor old women's comfort, &c. Well, Thursday came—the fast commenced, likewise the gathering for the poor; people were seen trotting in all directions to the bishops of the different wards with bundles under their arms, some small, some great, and soon these little mites of twenty thousand people swelled into barrels of flour, and other food for the poor, and I dare say the ginger was not forgot. We met, and prayed, and spoke, and listened to the simple effusion of many an honest heart, and heard many a bright testimony, and went away rejoicing with good appetites to enjoy our tea, and the poor enjoyed theirs. Yes, "to the poor is the Gospel preached" in these last days, and explained in a way not to be misunderstood. It is a fine sight to see thousands upon thousands, with hundreds of carriages of all descriptions wending their way to the appointed place. The cap-stone of our temple was put on, which caused all hearts to rejoice; the twelve, a band of music, and flag, on the temple top at six in the morning. "Hosannah to God and the Lamb," resounded through the air, all shouting together and waving their hats. It was done 3 times 3, and great was the shouting thereof; then the band played, and Brigham Young addressed us, the distant echo repeating each word. We kept a universal holiday that day.

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LATEST FROM NAUVOO.

We have just received by the steam ship *Caledonia* a letter from the City of Joseph, from which we give an extract that we are persuaded will be interesting and encouraging to all saints.

August 21st, 1845.

Dear Brother,—Once more I write to communicate to you our situation and progress, and how the Lord has blessed us.

We have been remarkably blessed with health, and there has been very little sickness this season, and the brethren have been enabled to labour remarkably, and have raised grain enough to support twice the amount of the inhabitants; besides they have laboured wonderfully on the Temple and Nauvoo House.

The Temple is up, the shingles all on, the tower raised, and nearly ready to put the dome up.\* The joiners are now at work finishing off the inside, and within two months we shall have some rooms prepared to commence the endowment. The joiners will be enabled to finish the inside work during the winter.

The committee of the Nauvoo House are driving that building on briskly. They have got their brick now ready, also their lime, sand, and timber. The masons have commenced work, and in two months the walls will be complete and the roof will go on this fall, and be ready for the inside work, which the joiners will commence as soon as they finish of the Temple. The mobocrats begin to tremble and make preparations for leaving this county, and we pray the Lord to speed their flight.

The brethren have gathered in almost by thousands this season, and are still coming from all parts.

We have just heard from Kirtland. Mr. Rigdon has lately been there; he was sent for by his followers, saying that he would baptize many; but when he arrived there was no one ready for him to administer to, and he returned to Pittsburgh rather disappointed. The brethren in Kirtland are mostly calculating to come up here this fall.

We have good news from the South Pacific Ocean. We trust within one year many of our brethren will be planted on the coast of the Pacific, or near by to receive their friends from the islands.

Yours as ever, in the bonds of the new and everlasting covenant.

BRIGHAM YOUNG.

To W. Woodruff.

\* 26th. The dome is up.



## Latter-day Saints' Millennial Star.

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OCTOBER 1, 1845.

UNTIL the final day of triumph comes, the church of Christ will most undoubtedly be subject to the attacks of the enemy in every conceivable form, and under every variety of circumstance; yet, amid the many assailing trials, she is destined to triumph and overcome.

We remember well on many occasions, when we had just entered into the kingdom, when our feelings were tender, our hearts joyous with the glorious beamings of divine truth, and our fears very jealous for the honour and glory of the cause which we had espoused, how the false and cruel slanders of the enemy distressed us, how the public prints were filled with base libels on the characters of the men of God, which, through our ignorance at the time, we had no means of refuting; how statements were blazoned through the land of false and iniquitous doctrines being held and practised by those standing at the head of the church on earth, while at the same time, those perhaps by whom we were immediately surrounded, were the ready propagators of the same, and were continually lying in wait to watch for iniquity amongst the saints of God; and if perchance any common failing of humanity was detected, with a fiend-like zest would become the willing reporters thereof. Oh, we can recal with great vividness these early periods of trial, and remember how often God alone was our refuge, and how graciously he heard our supplications, and dispelled the dark clouds which the evil one for a season had cast around us. But we also remember well, too, how glorious was the truth, and how precious to our hearts after each trial—blazing more resplendently, and more radiant with glory after every cloud—enabling us fully to realize the great truth, “that all things shall work together for good to them that love God, and are the called according to his purpose.” Indeed we can truly say, that such has been our experience from the beginning of our connexion with the work of the Lord unto the present hour, that we have at all times found that every attack, however formidable, fell innocuous upon her; and thus has our faith been strengthened from day to day, and with the utmost confidence we look forward to the mighty struggles that lie in the future, anticipating a glorious triumph, confirmed therein by the experience of the past.

Religion or Theology is considered as a science for the study of mankind; schools are built and endowed, academies and colleges are raised for the instruction of men in this, truly-considered, most important and sublime science; yet, notwithstanding all the boasted facilities of the schools, all the advantages accruing from the most celebrated divines and teachers of modern Christendom, there are no people on earth who have such privileges for becoming proficient, as students in Theology, as the Saints of God. There is no excuse for them if they are not so. Theology to them is the study of their relationship to the God of heaven, and of the laws by which they are to be regulated as children of the Most High, and as members of his august family. But again, the Saints, like the rest of professing christians, have the scriptures of the old and new testament at their command, with the additional advantage of the teachings of the Spirit of the Lord, through the channel of the priesthood in the interpretation of the same.

But more than this, while the world generally speaking are congratulating them-

selves as being in possession of the whole of the revealed will of God in Scriptures of the old and new testament, it is the privilege of the Saint (though through ignorance the world may despise him for the same) to be in possession of the rich treasures revealed by the coming forth of the Book of Mormon, making known the history of the past in relation to God's dealings with his ancient people on the western continent, unravelling the mysteries connected with the origin of the aborigines thereof, which the researches of the antiquary or the historian have failed to accomplish. Yet still more than this; within its sacred pages he may find the most lucid description of the great scheme of redemption, and the object of man's existence; and consequently learn more fully his obligations to serve God with all his heart, and mind, and strength. We are fully persuaded that if any one peruse the Book of Mormon, with the intention of deriving benefit and instruction therefrom, he shall not seek in vain, but be abundantly rewarded in so doing.

Again, not only have the Saints the Book of Mormon, with its mighty mass of evidence and instruction in divine things, but it is their privilege to be in possession of the immediate revelations of God that have been given unto his servant the prophet, in connexion with the origin and establishment of the church of Christ in these last days.

Thus is he trebly arm'd.

We cannot withhold from expressing our gratitude to Almighty God for being permitted to exist in the flesh at the present day, and have a connexion with the great consummating work of salvation, when so great a flood of intelligence is bursting upon the minds of the honest in heart, revealing the secrets of existence, ere the beginning of the world; furnishing a standard by which to ascertain our position as we progress through the present probationary state, and unveiling the future and the glories thereof to our gaze, so that for the prospect that lies before us, we shall be prepared to endure all things, and despise the shame which the world attaches thereto, looking unto the recompense of reward.

The great mass of mankind are as the blind groping for the wall in relation to eternal things, and though all are fast hastening to another state of being, they are alike ignorant of the preparation necessary for the great change; but not so with the saint of God, he is privileged to walk in the light, as a child of light, and by the Spirit of God, to judge all things, or in other words, estimate them according to their true value; and if he be ignorant, woe be unto him, for it is a wilful ignorance, a closing of the eyes against the light of heaven; and if indeed the light in him be darkness, how great is that darkness!

We would earnestly exhort the Saints to the careful perusal and study of the Scriptures, of the Book of Mormon, and of the Book of Doctrine and Covenants, that they may become *men and women* in Christ Jesus, and they shall find that wisdom and intelligence shall be as a shield and buckler to them in the day of trial.

Let us endeavour fully to estimate the advantages of our position and our relationship to the God of heaven. And moreover, we have not only the advantages upon which we have been dilating, over the rest of mankind, but the continued privilege of knowing the will of God respecting us, and of learning, day by day, more and more of the great mysteries connected with the kingdom of God.

We are as yet, comparatively speaking, but babes in knowledge and understanding of the things of God; but inasmuch as we are faithful we must progress even until we attain unto a *perfect man, unto the measure of the stature of the fulness of Christ*.

It will be perceived that as servants of the Lord, and *defenders of the faith* as it is in Christ Jesus, we have been called upon to notice an heretical production in our

present number, and to which our beloved president has deemed it necessary to reply—an heresy of the most serious nature, and which would uproot the whole plan of salvation, and, were it possible, destroy the objects of the whole scheme of existence.

How an individual could write such a production, endeavouring to deny the sacrificial and atoning nature of the blood of Christ, and profess to believe in the principles of the church of Jesus Christ of Latter-day Saints, we cannot tell. But we fearlessly assert it must have been in utter ignorance of the great mass of evidence afforded in the Scripture, and especially in the Book of Mormon on this most important subject. However, we trust that the abundance of testimony produced, may give satisfaction to every one, and that eventually they may rejoice that good has been brought out of evil, and what some might think would be injurious to the work of the Lord, be made, like every other device of the devil, to end in being subservient to the establishment of the principles of eternal truth.

We are aware that for an individual to appear as an author before the public, and especially to take such a stand against the greatest doctrine of revealed truth in the universe, and then to acknowledge that in this matter he was wrong, requires a possession of some degree of humility; but notwithstanding this, it is our prayer, that the author may see his error, and have manliness of character sufficient to acknowledge the same, and hereafter rejoice that the Lord has so overruled his diverging from the path of truth, as to cause multitudes to be more fully established in the principles of salvation.

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In our present number will be found a speech by our beloved president, Brigham Young: it is of no ordinary nature, and we anticipate will be of much interest to the Saints.

We now and then receive, as it were, a sprinkling of the good things that are taught in Zion, but we are well aware that but few are permitted to find their way to us amongst the Gentiles, which should stimulate us to make every exertion to escape from Babylon and enjoy the privileges of the inhabitants of Zion.

Looking at the signs of the times in relation to the prospects of war, we would earnestly exhort the Saints to gather to the land which the Lord has pointed out for the temporal salvation of his people. This calamity, the Saints may rest assured, is nearer our doors than we are aware of, and it will be easily seen that under such circumstances our escape would be very difficult.

Let the Saints therefore escape while it is a day of peace, for a night of discord is fast approaching when it will be difficult to do so.

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### THE STRICKEN KING.

BY MISS JEWELBURY.

A King sat on his stately throne,  
His people round him bowed;  
He was an old and mighty one—  
Gorgeous, and fierce, and proud,  
The friend of many kings was he,  
And oft, with kings for foes,  
He had quaffed to death and victory,  
Where the wine of battle flows.  
Blood stained him in his early age,  
Blood steeped his latter day;  
He had been a lion in his rage,  
A tiger in his play.